

The Holy Cross Magazine



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February, 1946

Vol. LVII

Number 2

Price, 25 cents

The Holy Cross Magazine

Published Monthly by the

ORDER OF THE HOLY CROSS

Publication Office:
Cor. Tenth and Scull Streets
Lebanon, Pa.

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as second-class matter.

ADVERTISING RATES

Full page, per insertion	\$70.00
Half page " "	40.00
One inch " "	3.00

Requests for change of address must be received by the 15th of the preceding month and accompanied with the old address.

All correspondence should be addressed to Holy Cross Press, West Park, N. Y.

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To Our Subscribers

THE matter of the late delivery of the last few numbers of THE HOLY CROSS MAGAZINE has been of real concern to us here in the West Park office. Having said, "We are sorry" there is really little more we can say. The Magazine is printed and mailed at Lebanon, Penna., and perhaps the following quotation from the Sowers Printing Co., will throw a little light on the subject. (The letter is addressed to the Business Manager, West Park, N. Y.)

"I have already written to Father Spencer in regard to the late delivery of the last few numbers of THE HOLY CROSS MAGAZINE. I assured him that we are over the worst of the wartime situation, and that conditions will improve from this time on. The delay is in no wise caused by you people, as you have been most cooperative in giving us ample time."

"You will understand that under shortages of personnel both the planning and scheduling in the office and the actual production is bound to suffer, and we are looking forward to a greatly improved service as a result of new and old personnel that have been added to our force within the past month."

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Feb.



1946

"The Demon of Mid-Day"

By E. J. M. NUTTER

THE Demon of Mid-day" is the name of a well-known French novel, deals with the moral career of a middle-aged priest. The book I am not concerned—in fact my knowledge of it is derived entirely from an essay by Dean Inge—but the fanciful title is taken from the Latin translation of the ninety-first Psalm, in which "the sickness that destroyeth in the noonday" is rendered "daemonium meridie," "the mid-day demon." The psalmist may have been thinking of sunstroke, and probably was. But the French author interprets the words as the temptations which assail a man, not in the middle of the day, but in middle life. Though he does not use the word, he was doubtless thinking of the state of mind known to logicians as "acedia," that

characteristic sin of the monastery, a sort of compound of gloom, irritation and sloth, the sin against which experts on the spiritual life never cease to warn those whom they are directing. Yes; and we can find acedia raging, not only in monasteries, seminaries and religious houses, but in the world at large. A man, whether cleric or layman, may have overcome the temptations, the errors, the dangers of youth, only to fall a prey in middle life to the attacks of the demon of mid-day, "the sickness that destroyeth in the noonday." Sometimes, when I view the apparently helpless acquiescence of the middle-aged statesmen of today in the perilous drift of our civilization towards disaster, I wonder if they are not suffering from a kind of laymen's acedia.

The sins of middle age are sins

of the mind. That is why middle life is a more dangerous period than youth. Few spectacles are more tragic than the deterioration in character which sometimes sets in during the fifties. The flame flickers, the divine fire burns low. The motto of life is the Russian word "Nitchevo"—"What does it matter?" The middle-aged, having survived the gusty, riotous, fleshly part of life, think they can now let down and take their ease. They are less inclined to a crusade for anything. They like compromise, not least with their own weaknesses and imperfections. They lose active hope. By their very failures they tend to become fatalists. "What does it matter?" The mid-day demon gets them in his grasp.

It is a queer world, in which this particular devil walketh about seeking whom he may de-

vour. Superficial feelings and superficial expressions are a substitute for going out and taking off one's coat and really doing something. Frothy catchwords and cliches take the place of the discipline of steady, quiet, continuous work. We are beset by shallow slogans and phrases of the day, a kind of pseudo-scientific and semi-psychological jargon, picked up and garnered from some newspaper or popular magazine, and then delivered with terrific and reverberating emphasis as the convictions of a lifetime—whereas we are pretty sure that a year ago the man had never so much as heard of them—or preached on and prated about and published abroad as the one and only scheme of salvation which can save society—whereas we feel certain that twelve months hence the dervishes will have gone off howling after some newer thing: and all this as the substitute for the hard mental discipline of thinking things through, finding firm ground, and standing flat-footed on it. People are so frightfully busy in these days. They are preoccupied. They have such lots and lots of things to do. They are as energetic as puppies chasing their own tails. Their fancies, their interests are easily captured by something else, by anything but what they are doing, by whatever seems to offer in another sphere the titillation and stimulation which their jaded imaginations demand. So you will find that whether it be reading or thinking or working or playing, it all tends nowadays to become desultory, fitful, unreal, unstable, diffuse.

Into this silly world the young priest steps, armed with the sword of the Spirit, the awful fire of the Holy Ghost, covered by the shield of faith, protected by the breastplate of righteousness, and crowned with the helmet of salvation. No explorer in earth's

history whose path has led him into untrodden worlds, no Marco Polo or Columbus, no Stanley or Peary or Byrd, none of them, ever set out on his wanderings with more eagerness, with a more joyous sense of wild adventure and glorious hope, than does the young warrior priest when he first rides forth on his quest for the Holy Grail, sealed and anointed with the chrism of Christ. Well he knows what is before him. Well he knows, that while there are plenty of pleasant places before him on his road, many green and lovely valleys with sweet waters, there are also matted and pestilential jungles through which he must hack his way, frowning crags for him to climb, arid wastes through which his feet must trudge. He knows that while he will often feast with his people and rejoice with them, it will also be his duty and his privilege to swelter and shiver and struggle and suffer and starve with them. But he is ready. He has experienced the bliss of communion, the buoyancy of absolution, the flame of the Spirit. He feels and relies on the nearness, the comfort, the love, the support of his great Captain. Toil, weariness, even martyrdom itself, are to be but incidents in a glorious, a victorious campaign. Nothing is impossible. He beareth all things, believeth all things, hopeth all things, endureth all things. A happy warrior, the world is at his feet.

"My good blade carves the
casques of men,
My tough lance thrusteth
sure,
My strength is as the strength
of ten,
Because my heart is pure."

But it is a stubborn world, as well as a silly one. At once our priest begins to feel the force of all those modern tendencies which go to make men and women unreal. He finds that in the

ministry of the Word and raments he is not going to be exempt from the pressure of but universal custom. He covers that false sentimentalism more pleasing to his flock than the rigors of the Gospel, in that his people have little interest in a demanding religion. The high romance to which has been looking forward with such eagerness is simply not there. His work is mostly common, largely chores of one kind another; for the priest's life few opportunities for the chargers and trumpets and ners and swords. The quest for the Holy Grail becomes as unstantial and fanciful as the search for the rainbow's end and the of gold. Phrases, catchwords gans abound, even in the presentation of the rival Christian olatries; and no men of the world are more easily caught in snare than the clergy. The world is around and about and a and beneath our priest day and night. He is cribbed, cabined confined in it. He is swaddled, smothered, suffocated by it. protest against its superficial ventionalities, to fight against insidious sappings of his and courage, appears as futile as beating off flies. After all, one listed against dragons, not but the flies seem always with and the dragons out of reach.

The hot, hard, pitiless glare of reality will surely have enveloped us all by the time that the hour of our priestly pilgrimage has struck. Most of us by time will have felt the stirrings of acedia, with its disillusionment, its discontent, its boredom, its sloth. The question is, shall we treat it?

"Thou shalt not be afraid of the sickness that destroyeth in noonday." Yet some are afraid. Some yield. Some become desultory. They cease trying to concentrate on their work. They become formal and professional. The



Courtesy, Metropolitan Museum of Art, New York

Peter Bruegel, the Elder, Flemish, 1528-69

SLOTH

are recited and the daily said, if at all, as ends in selves, and not as means to nigher and greater end. begin to assert their priest- their commission, their as the ground of their claim heard and obeyed by their e; whereas the real ground t claim is surely what they said and done and thought taught in interpreting and nting their priesthood and g it real through Jesus t. And as the sickness that yeth in the noonday creeps aralyzing their work, the ades, the fire sinks, the sword the sheep are not fed, sin- are not absolved, the sick die nforted.

he dusk comes gathering grey, and the darkness dims the West, he oxen low to the byre, and all bells ring to rest;

My horse is spavined and ribbed, and his bones come through his hide,
My sword is rotten with rust as I shake my reins and ride."

The demon of mid-day has got him. And as he looks over the latter years of his ministry he sees no souls saved, not even the ten that could have saved Sodom.

Thank God, that is not true of us all. After thirty years have passed, there are still those in whom the fire of the Holy Ghost burns just as fiercely as on that distant day when first the young knight was girt with his sharp and sundering sword. Thank God there are warriors for whom the sickness that destroyeth in the noonday has no terrors. They have not been afraid. Never have they allowed themselves to become professionalized or institutionalized. Never have they per-

mitted themselves to be deceived by statistics or numbers or compliments or crowds. Not in obedience to or conformity with ecclesiastical vows or customs do they say their daily offices, but because they know that those offices are a ladder up which they can climb to God. Not because it is an edifying custom or because the parish is used to it do they say their daily Mass, but because they know from their own deep experience that day by day they must be given their daily Bread if their souls are to live. To them men go as to brothers, not as to members of an ecclesiastical caste; yet withal the priest is always there, unmistakable, unescapable, plain, distinct. No presidents of corporations they, but merchants of the supernatural, from whom men can, if they will, buy incalculable treasures without money and without price. Like rocks they stand, firm and

sure and strong; and when the rod of God's love smites them, as it does, it brings forth from them kindly streams of water for the drinking of the flock.

Yes, even them does God smite, for whom he loveth he chasteneth. The life of discipline and service, of worship and prayer, is no easier for them than for their more accommodating brethren. Their crosses are even heavier, for they carry them. Their disappointments are no lighter, for they feel them more. Over and over again the scourge of God falls smashing on their backs; when some boy to whom they have given years of prayer is false to his baptism; when some worldly parish will not see Jesus; when their religion is misunderstood, ridiculed, or maligned; when the bread they have cast so liberally on the waters delays so long in its return. Many a time will such a man go down to the gates of hell in travail, weariness and woe. Often and often the cry will be wrung from his very soul, "My God, how can I endure?"

"Would I could see it, the Rose, when the light begins to fail,

And a lone white star in the West is glimmering on the mail;

The red, red passionate Rose of the sacred Blood of Christ,

In the shining chalice of God, the Cup of the Holy Grail."

But the Catholic life will tell. "Thou shalt not be afraid for the sickness that destroyeth in the noonday." The fire glows again, courage revives, the demon is defined, the ceaseless Quest goes on.

Thus we can prepare for a beautiful old age, like Overbury's "good man, who feels old age rather by the strength of his soul than by the weakness of his body." The troubles and disappointments of the ministry have

broken the solid crust of habit and checked the growth of pride. "Blessed is he who has found his work," says Carlyle, "let him seek no other blessedness"—and what other blessedness can there be for the priest? When wisdom and judgment have ousted the heat and impetuosity of youth, when impatient intolerance and heady fanaticism have been mellowed

plexed no more by problems, serene in spirit, confident in hope, with his bitter straits past, with the shadow of his appointments gilded by the gleam of sunset, what can the priest ask more than that shall accept and bless the offerings of the rich, ripe fruits of his later years?

"Glory of warrior, glory of orator, glory of song,
Paid with a voice flying
be lost on an endless
Glory of virtue, to fight
struggle, to right
wrong—
Nay, but he aimed no
glory, no lover of glory
Give him the glory of g
on, and still to be."

And when at last the bell sound to compline, the young generations rise up and call him blessed. His little hells have gone dissolved like mist. The West is shining now, clear and bright with jasper and emerald and the jewels of the City of God. Like Israel, he calls his people around him. Riding from far near the warriors come, "from the east and west, and from the land of Sinim." No man can praise him do they come, for he will not wish; not to tell of the reverence and honour which they hold him, for that man knows right well without words; but to exult with him in triumph with him, to rejoice with him, to give thanks to him to Almighty God for his infinite goodness and mercy.

"It will happen at last, at day,
as my horse limps down the fell,
A star will glow like a bell,
And the bright white bird
God will carry my soul to Christ,
And the sight of the Rose
Rose, will pay for me years of hell."



by experience into a real, genuine love of human souls, then the true beauty of the priestly character has its chance to shine. The demon of mid-day has done his appointed work for him: in resisting him to the death, the priest has learnt how firm is the rock on which he has built his faith. Foursquare he stands. Per-

Charles Henry Brent

Ambassador of Christ

By FREDERICK WARD KATES

HEN we recall some of the greatest modern builders of the reign of upon earth, the name of Charles Henry Brent flashes in upon our attention. All new this rare spirit, refined furnace of God, recognized ho had offered up his life, as sacrifice, on the altar of service of God in this world. first a rather shy, diffident man quietly exercising his try as an inconspicuous in a South Boston slum-parish, Charles Henry Brent opened during the years into f the most intrepid and gallant ambassadors of Christ the has known for many years. he died, the night of March 1929, in Lausanne, Switland, a city which had become bol of his life, the Christian I mourned the passing of a somewhat austere, often lonesome man who had during his lifetime into of modern Christendom's most leaders, prophets, and

consecrated Christian spirit, and will; a friend of humanity, a servant of God, a gifted and commanding preacher, a missionary statesman, a Christian gentleman, a prophet of world unity, and the 20th century's greatest champion and apostle of Christian unity—Charles Henry Brent has been called "Everybody's Bishop." Home at different times in Canada, Western New York, Massachusetts, the Philippines, the Orient, Europe's battlefields, no corner of the world can claim him as its own.

Though born a Canadian, Charles Henry Brent was an American citizen for almost 40

years, combining a deep devotion to British ideals and customs with a militant patriotism for the United States of America. He was born in New Castle, Ontario, Canada, on April 9, 1862, the son of The Reverend Canon Henry Brent and his wife Sophia, in a parish where his father was rector for 42 years. From his earliest memory his mind was set on the ministry. At one time he said, "I do not recall an instant of my life when I aspired to any vocation excepting that of the Ministry, but on one brief occasion when I faced the possibility of becoming a musician. As a boy at school the Ministry seemed to me the one vocation worth considering . . . Were I again on the threshold of life I would choose as I have chosen."

Preparation

His education was carried out with a view to his calling. He prepared for college at Trinity College School, Port Hope, Ontario, one of Canada's great boys' schools, and in 1884 he was graduated from Trinity College, Toronto, with classical honors. In school and in college he distinguished himself not only as a gifted and apt scholar but as a formidable athlete.

The Right Rev. Dr. Sweatman, the Bishop of Toronto, ordained him to the diaconate in 1886, the next year elevating him to the priesthood. His first position was curate and organist at St. John's Church, Buffalo, where he remained a year. Then he became curate on the staff of St. Paul's Church (now Cathedral) in Buffalo, in charge of St. Andrew's Mission which at that time was located on Spruce Street. He attempted to place candles on the

altar and Bishop Coxe objecting, he departed for Boston where he remained from 1888 until 1891. During the Boston years he lived at the mission-house of the Cowley Fathers where, under the guidance of Fathers Hall, Osborne and Torbet, he learned the lessons of the ordered life. One of his duties was to minister to St. Augustine's Colored Mission.

In 1891 Bishop Phillips Brooks placed Father Torbet and the future Bishop Brent in charge of an abandoned church in the south end of Boston which they revived under the name of St. Stephen's Church. Brent was at this time 29 years old. For ten years he remained at St. Stephen's with Father Torbet, serving as rector only the last two months.

The years at St. Stephen's were important and valuable ones for the young churchman. His humble, inconspicuous work in a struggling parish in a crowded neighborhood of underprivileged people proved good schooling for his naturally aristocratic mind. These years deepened not only his ideas of religion but also his insight into human character. It was in these years that he began to learn a truth which undergirded his whole life, thought, and activity, namely, the essential value of every man, of whatever race or color or creed. Mingle with the loafers on Boston Common helped his heart to grow deeper and his blood to flow warmer. He came to know people, all sorts of people. It was during these "hidden years" that Charles Henry Brent forged himself into the man who received one day in the autumn of 1901 a telegram from San Francisco informing him of his election by

The House of Bishops of the Episcopal Church as Missionary Bishop of the Philippine Islands.

Missionary Bishop

It is interesting to note that only a few days before receiving notification of his election as Bishop of the Philippines, W. S. Rainsford was considering Charles Henry Brent as "the best man for the associate with himself at St. George's Church, New York City.

"He is, of course, a High Churchman," said Rainsford to his senior warden, J. Pierpont Morgan, "but he is not as high as when he sought 'the order.' He is a man of God. He is in sympathy with the present time. His eyes are in the front of his head, and not in the back. He can preach. He loves men and understands them. And he is a democrat"

It was in June 1901, by the way, that his name came up for prominent consideration as Bishop-Coadjutor of Minnesota. Bishop Henry Codman Potter in recommending Doctor Alsop and Charles Henry Brent said of the latter:

"His traditions are those of a modern high churchman with singularly large and noble conceptions of the relation of the church to humanity. I know no man in the American Church who is, in some of the highest respects,—character, competency for leadership, enthusiasm, directness, personal attractiveness, and high spiritual qualities,—Mr. Brent's superior."

No more words are needed to emphasize the man Charles Henry Brent had become by 1901 and to indicate the high regard in which he was held by high dignitaries and leaders of the Church at that time.

In the summer of 1902 the young Bishop sailed out to his island diocese, joining at Suez, the Governor-General, William Howard Taft. It was to a big and

pioneer task that he set forth. The next few years in the Philippines clearly made manifest to all the caliber of the young missionary bishop the Church had sent out to the new island-empire of the United States.

As a matter of fixed policy, Bishop Brent confined his work in the Philippines to the Army, official circles, and the Moros and Igorots. His was a hard assignment, but in short order he was winning men to goodness and to Christ on the basis of their compelling beauty and by the contagion of his own manly idealism. General John J. Pershing and General Leonard Wood were confirmed by Bishop Brent in Manila, but two of a host of Army and government officials who were led into the Church's fellowship by Bishop Brent.

In the Philippines, Bishop Brent not only gave: he also received. He tells us that "it was among the pagan peoples that I learned that equality before God of all men, which I count to be the chief treasure I have honestly made my own in my life time." His experience with the Moros and Igorots was simply an advanced course in what he had begun to learn in the slum-sections of Boston.

Expanding Interests

The strength of the Episcopal Church in the Philippines before the recent war, during it, and the surety of its revived vigor in the years at hand is testimony to the inspired leadership and energetic labors of Bishop Brent. During the years of his episcopate (1901-1918) hospitals, churches, schools for boys and girls, mission-stations, and a great cathedral-center were established, the Bishop always building boldly for a large future.

It was while resident in the Orient, on the frontier of Christianity, that the desperate need for a united Christendom im-

pinged forcibly on Bishop Brent still forming mind. Here it is that he pledged himself to labor for the cause of Christian unity all the days of his life.

His Philippine Islands ministry was frequently interrupted by trips back to the United States. Bishop Brent always enjoyed the rest and leisure of these long voyages which gave him opportunity for reading, meditation, and writing.

The young missionary leader was sought as their leader in many "home" dioceses during these years. In 1908 he declined a call to become Bishop of Washington. Two times more he was called and two times more refused. He was also elected and declined the bishopric of New Jersey.

It was during the first decade of the new century that Bishop Brent rose into national and international prominence. A priest, who not so many years before had seriously considered entering the monastic life, was at this time, equally at home in the hut of a Moro savage or in a diplomatic embassy. And it was during this period that we witnessed Bishop Brent more than winning his spurs as a diplomat and statesman.

The greatest evil in Filipino society, Bishop Brent and government soon discovered, was opium, and to its extirpation Bishop Brent directly bent his efforts. Within a year after the fall of the Spanish colonial party of the island government general had assumed their duties a commission had been appointed to investigate the use of opium and the laws regarding such use and traffic. Japan, Formosa, Shanghai, Hong Kong, Saigon, Singapore, Burmese, Java, and the Philippine Islands. Major E. C. Carter, U. S. Army; Dr. José Albert and Bishop Brent comprised the commission. The commission assembled August 13, 1903, at Manila and gath-

until February 5, 1904, from February 8, 1904 until March 15, 1904, the committee daily from 10 a. m. until 11, and finally presented its plan. Briefly, the plan recommended was for opium to become government monopoly immediately, this to become prohibited except for medical purposes, three years.

The work of this opium mission was but introductory to the great International Opium Conference at Shanghai, beginning February 1909, over which Bishop Brent sat as president, which was dominated by leadership and vision, and it was by him singlehandedly brought to a happy outcome. Bishop Brent also acted as chief commissioner of the American delegation to this meeting. He served as chairman of a United States delegation to an international opium conference in 1911 and 1912 at The Hague.

First World War

At the outbreak of the World War Bishop Brent was a world-known figure, a friend of national leaders in many countries, citizen of the world, a foremost leader in the affairs of his Church. Though he was an ardent lover of peace, he accepted General

Pershing's invitation to act as Chief-of-Chaplains of the American Expeditionary Force. His war career is really a separate story by itself. To him, the war was an unmitigated disaster and tragedy.

Popularly-known as "the khaki-colored bishop," Bishop Brent was all through the dark days of war a pillar of idealism and a tower of moral strength. He was frequently employed as a good-will ambassador smoothing out friction between organizations engaged in war-work or on a high diplomatic errand ironing out friction between nations. He was a constant and constructive interpreter between the United States and Great Britain, and it was entirely natural and fitting that General Pershing should choose him to deliver his message in 1918 to the men of the British and American ships in the North Sea. He used all the prestige of his position to secure action from the French Government in suppressing the organized vice which threatened the morality of the army.

His war years were for him a soul-searching experience. If into the war Bishop Brent went a priest, he came out of it a prophet. Deeply-baptized in suffering, more international than ever

before in his outlook and influence, he now added one more cause to those which he served—the cause of permanent peace. He struggled for it all the rest of his days.

The war ended a chapter in his life, as it did for many another man. He did not return to his missionary bishopric in the Orient, but came to Western New York over which diocese he served as diocesan bishop until his death. He was accorded a huge acknowledgement service in St. Paul's Cathedral, Buffalo, on February 7, 1919, in the church where years before he had served as curate. The diocese granted him an assistant the next year when The Rev. David Lincoln Ferris, D.D., of Rochester was consecrated his suffragan.

Bishop Brent gave of his best to his diocese, faithfully fulfilling his episcopal duties and discharging the myriad tasks that fell to his hand. He made his home in the See House, Buffalo, and took care of the western half of the diocese, while Bishop Ferris lived in Rochester and took care of the eastern half of the diocese (now the Diocese of Rochester.) In one sense the diocese paid a penalty for having so eminent a leader for its head: the Bishop was continually called



away from the diocese on some mission; but the diocese was proud to have its bishop a man of such stature and devoting himself to the causes to which he pledged all his energy during these years.

Church Unity

Among the many calls that came to him during these years of residence in Buffalo were: giving the Duff Lectures in Edinburgh, Aberdeen, and Glasgow, in 1921; serving actively as a member of the Board of Overseers of Harvard University; acting as delegate to the League of Nations Conference on Narcotics in 1923 and 1924; acting as chairman of the subcommittee on international affairs at the Universal Christian Conference on Life and Work in Stockholm in August, 1925; functioning also as bishop-in-charge of the American Episcopal churches in Europe 1926-1928; and, finally, presiding over the First World Conference on Faith and Order in Lausanne in 1927.

The causes of permanent world peace and Christian unity lay especially close to his heart in these postwar years. Repeatedly he preached on these subjects and more and more his public utterances became less sermons and more prophecies and fragments of visions.

The greatest claim laid upon him during these years, which proved to be the last ten years of his life, was the necessity for a re-united Church. "The unity of Christendom," he declared, "is not a luxury, but a necessity, and the world will go limping until Christ's prayer that all may be one is answered." From every angle he saw its dire urgency. As a missionary, he saw that a divided Church could not succeed in its task of the conversion of great nations. He had witnessed at first-hand the waste of energy, money, personnel, and the confusion and

weakness of competing Christian bodies. As a statesman, he realized that until the Church could give its united witness to the problems of education and morality, social and international justice, the greatest force for righteousness would be lacking in modern life. As a mystic, he saw the matter of Christian unity in terms of the mind of God and set the aim for complete organic unity.

His work for Church unity, through the World Conference on Faith and Order, became the major interest in his life. It possessed him and permeated him. It seemed to many during these years that his zeal for unity was leading him to minimize fundamentals of Christian doctrine. He was criticized for the breadth of his definition of the Catholic Church and especially for his latitudinarianism with regard to Holy Orders.

The high point of his life and ministry was, without any doubt, the First World Conference on Faith and Order convened in Lausanne in 1927, where, as President, he won not only the approval but the admiration and love of the delegates who had assembled from 40 different countries and represented 70 autonomous Christian communions.

His Death

The Bishop's last great sermon was delivered in Canterbury Cathedral in November, 1928. It was, prophetically enough, on the subject: "The Way to Peace." He was in England at the time to attend the enthronement of the new Archbishop of Canterbury. After the ceremony, on the advice of his physician, Sir Thomas Barlow, he did not return to America. He spent the next three months at the American Embassy in London, the guest of Ambassador Houghton, where he passed the days in quiet and comfort, seeking recovery. Apparently

somewhat improved in health with the hope of gaining strength, he undertook, in May 1929, a trip across the continent through Switzerland to the Mediterranean where he and Thomas Barlow were to embark on the yacht "Asia" for a cruise. He arrived in Paris on May 21st and called on General Pershing and attended services at the Holy Trinity Church on Sunday, the last service he attended. He left Paris the morning, stopping at Lausanne. Here in the city which had become the enduring symbol of his life, of his greatest contribution to Christendom he died May 27, 1929. The Bishop had carried in a book found in his room following words of Theodore Roosevelt: "The tree should where it falls." And so Lausanne became the final resting-place of this gallant, daring, and dedicated soldier and servant of Christ.

Bishop Brent, in his life, was honored by many academic bodies and by the governments of several nations. He held three degrees from Trinity College, Toronto, his alma mater—Bachelor of Arts and Doctor of Divinity. Honorary degrees awarded him by King's College, Harvard University, Yale University, University of Glasgow, Columbia University, the University of Rochester, Union College, the University of Toronto and New York University. With humble pride he wore the Distinguished Service Medal of the United States and the ribbon of a Commander of the Order of Leopold of Belgium, Companion of the Bath of England, Officer of the Legion of Honor of France.

Considering the activity and fullness of his career as a missionary bishop and Christian statesman, Bishop Brent may be called a relatively prolific writer. Twenty-one full-sized books appear over his name, not counting

sizeable number of pamphlets, and articles. Bishop in a great communion of Christendom, and, in the son of many, its greatest son; faithful servant of God, as a friend of humanity, as an apostle of Christian unity, as a prophet united world dwelling in glory and peace, as a spiritual leader of fighting men in war-

time, as a gifted preacher, brilliant lecturer and speaker, as one who was truly a man of God, and as President of the First World Conference on Faith and Order, Charles Henry Brent will long be held in honor.

"There are two types of successful men," the late Bishop Charles Lewis Slattery of Massachusetts once said. "One type un-

dertakes only such tasks as can be completed triumphantly within a definite time. These men announce their reasonable goal, and then, in their own lifetime, attain it. Brent was of the higher type, which dared to gaze far beyond the limits of one man's life, or of the immediate century or age. An adventurer he was on uncharted seas."

Christian Hope

By RICHARDSON WRIGHT

S WE GO among our fellow men and notice their various reactions, we find they fall into three general types: those who always look up, who always look down, and who look forward. These three basic attitudes. Those who always look up we are born optimists. Nothing them down. They are always everything will turn out all

others, who always look down, all born pessimists. They satisfied with being down. Their woes, their doubts, their trust seem to keep them there. We say to them, "Cheer up," usually answer, "What's the

first glance we might think always being a cheerful optimist is to be a desirable sort of person. But he does have his weaknesses and limitations. Some optimism is sheer wishful thinking, some of it whistling in the dark. He doesn't like facing realities, coming to grip with them. He is so full of his own kind of home-made hope that he doesn't need any other kind. At being the case, he usually assures us that he is perfectly capable of taking care of himself. At the other extreme is the pessimist who answers, "What's the use?" He is always at the end of his rope. He can't take care of

himself and he feels there is little that anyone can do about it. Like Job, his days are spent without hope.

'And yet of these two—those who are so sure of themselves, bolstered up by false hope, and those who despair and have no hope at all—the better chance for salvation lies with the pessimist.

Pontius Pilate was an optimist. He was sure he could keep peace with both parties. It annoyed him to have to condemn our Lord to death, but he had to satisfy those who clamored for His execution. When the decision was made, he washed his hands. Everything would be all right now. But it wasn't. From that hour to this, the stain is still on his hands.

At the other extreme was the dying thief. What chance had he? He was as far down as any man could go. But from the depths of despair he made one simple last plea—not to be spared suffering, not even to be forgiven—all he asked was to be remembered. "Lord, remember me when thou come into thy kingdom." His first step up from darkness was to acknowledge that he who hung beside him was his Lord. And the answer? "This day shalt thou be with me in Paradise."

If the optimist only will and the pessimist only can say, "Lord," what a difference it

would make! What a difference if, in those last dark hours, Pontius Pilate finally had the courage to kneel with the others at the foot of the cross!

Look Forward

Between these two extremes—the blind optimist and the blind pessimist—is the third group: those who look forward.

This is the Christian way, the way of Christian hope—the way of people whose hope is founded on faith in God and our redemption by His Son, Jesus Christ.

The three theological or essential virtues for practising Christians are Faith, Hope and Charity or Love. These do not work by themselves in three separate compartments. We cannot pick and choose which we will adopt. Each is closely related to the other.

Hope is built on Faith. It is an extension and expansion of Faith. "Faith is the substance of things hoped for." Hope that proceeds from Faith leads to Love—deep, abiding, courageous Love for God and our fellow-men.

So we can see that the purpose of Faith and the purpose of Hope follow in sequence, to stimulate Love. Once we realize how one essential virtue is built on another, we can understand why St. Paul reckoned that the greatest of these three virtues is Love.

Hope has been called "the

strength of the soul, the source of effort, the secret of courage and action." It has a sense of duty toward the future. When we are assailed by difficulties and troubles, instead of being thrown into despair, Hope is only stimulated by them. The more Love has to battle, the more Love grows.

But how do we attain that love? Say we have Faith, say we have Hope, how can we acquire Love? There was once a great saint whom many people sought out for some system or secret method by which they could come to this perfection. He answered, "The only secret lies in a hearty love of God and the only way of attaining love is by loving. You learn to speak by speaking, to study by studying, to run by running, to work by working, and just so you learn to love God and man by loving."

Christians always look forward because they have something very worth while to look forward to. This is not blind and grinning optimism. Faith is very real. We must all face and accept its realities. If we quibble or question or think to water down the essentials of Christian faith, invariably our hope begins to recede. Then we are either thrown on ourselves and go through life whistling in the dark to keep up our courage or we drop down into the defeatism of despair. In writing to the Ephesians, St. Paul describes such people as being "strangers from the covenants of promise, having no hope and without God in the world." Then he adds, "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace."

In Christian symbolism Hope is marked by an anchor. This custom stems from that other statement of St. Paul when he was writing to the Hebrews about God's promises—"Hope," he said, "we have as an anchor of the soul,

both sure and steadfast, and which entereth into that within the veil."

While it might seem that any child could understand the purpose of an anchor, how often do we grown-ups forget it! A boat drops anchor so that it can stay in one spot, to work or ride out a storm. But it can only stay in one spot if that anchor bites into the substantial floor of the ocean.

Doubting Christians may let down their anchor, but if it doesn't bite into solid faith, they are blown this way and that. They "drag" their anchor, as sailors say.

Sometimes in a great storm a ship may lose its anchor. This puts it in real danger. The wise captain heads for the nearest port and isn't satisfied until his boat is equipped again. Losing the anchor of hope put us in a dangerous spot. When in doubt, race for port. Pray. Keep on saying, "Lord, I believe; help thou mine unbelief."

This does not mean that we should shut our minds to adverse opinions. The temptation to doubt is no sin. Scarcely a saint but at one time or another was assailed by doubts. Scarcely a saint but tells that, at times, his religion seemed to dry up within him. But again and again they strove to love God and with Love the old Hope returned and with Hope their Faith, vigorous and tenacious, was established once more.

Promises

The Christian way is the way of God's promise. That is the objective to which we can all look forward hopefully. For us churchmen the way to it is charted by the sacraments, those evidences of God's love for souls and the soul's love for God.

A baby is being baptized "that hereafter he may not be ashamed to confess the faith of Christ and manfully to fight under His ban-

ner . . . that he may also be taker of His resurrection . . . that he may be an inheritor of Thine everlasting kingdom. Some day pick up your prayer book and read those words of Baptismal office. See how we begin with promise, how we begin Christian way with a heavy hope.

A few years later the child confirmed. What does the boy pray? "That he may daily increase in Thy holy spirit more and more until he come into Thy everlasting kingdom." Again the promise and the heavenly hope.

He makes his Communion "heir, through hope, of the everlasting kingdom,"—"Thou may continue in that holy fellowship," continue as a "very number incorporate in the mystic body of Thy Son."

So it is when we confess sins. The absolution in Morning Prayer asks that "the rest of our lives may be pure and holy that at the last we may come to His eternal joy."

From beginning to end the Christian way is the way of hope, the way of looking forward. Even when we have lost a beloved one, when we are bereft and alone, cause they have gone from us, are admonished "not to mourn as others which have no hope."

Christian hope, then, is the essence of Christian courage. It faces the realities of temptation and sin, it faces the realities of our doubts, it faces the actualities of our own weak natures. It faces the reality of the hard way we can never know how light Christ's burden can be unless we first have taken His yoke upon us and learned of Him. No simple optimism here, but boldness and abiding courage. Nor in the face of discouragement and defeat is there despair and congealed pessimism that prevents us from spiritual action. We look forward.

"Be of good courage, He sa-

ngthen your heart, all ye that are in the Lord." So sang the mist. So our Lord's life and life of His apostles and disciples reveal. So the Church does.

How can we apply it to our in-and-day-out living? How

can it strengthen our souls to meet the problems that adjusting peace brings to all of us? Where do Faith, Hope and Love fit into the conflicts and difficulties of today?

No matter what courage and sacrifice are demanded of us—

and they are being demanded—no matter what sharp adjustments in our lives—and these will surely come—we must look forward. Look forward believing. Look forward hoping. Look forward loving. Because He has promised, and His word is true.

The Religious Life

The Sermon Preached at the Chicago Celebration of the Centenary

By the RIGHT REVEREND JAMES P. DEWOLFE

ext: Psalm 36: 9. For with thee is the well of life; and in thy light we see light.

IS our very pleasant appointment this morning to return thanks to God for the revival of the Religious Life in the Anglican Communion, and the blessings He has given the Church through Religious during the past century. His be the glory and the praise! Monastic experience has confirmed the conviction of the Religious that God is the well of life, and that only as vision is accommodated to His clear light is it possible to serve Church He loves.

We thank God, first and foremost, for what the Religious are. They are, with deliberate intention, not all men, and more specifically, what all Christians men and women, should be: servants of the Institution and its Lord. In an age which has universally admired activity, the Religious, thank God, have been content to remind the Church constantly by example and by precept of the prime importance God assigns to being. I do not mean to infer that the Religious have not been active; they have been quite definitely active; but their activity has not been the main of their character, but the off-spring of it. They have consecrated themselves to be, first of all, servants of Jesus Christ, and their deeds have derived moral and ethical significance from their status as such.

Intense activity alone will not enable the Church to approach the ideal of holiness the Lord Jesus Christ has laid up in His sacred heart for her. Intense activity alone cannot lay the moral and ethical foundation upon which the nations may build successfully true and lasting peace, or dispense true justice, or achieve abundant living. The Religious enable the Church to make her most profound witness to men's basic need to be what God means men to be. In fighting their way to God, the Religious have not been primarily concerned with self improvement; they have known all along that they

could not fight victoriously for God unless they were willing first to become what God would have men and women be: God lovers.

Dedication

Who are the Religious? They are men and women who are convinced that God is the well of life; life not only for them personally, but for all mankind, individually and corporately. They take the Lord Jesus Christ very seriously. They believe that He is God Himself, come to live within His own creation as Man. They believe that what Jesus says, God says; that what Jesus does, God does; that what God is, Jesus is, to the extent human nature will allow the Infinite, the Omniscient, the Eternal, to be finite, human, made. Because Jesus prayed, they pray; because Jesus helped others, they help others; because Jesus believed in love, they believe in love; because Jesus dared to deny himself even to the death of the cross, that He might draw all men unto Himself, they dare to consecrate their lives to His service so that He may use them, if He will, to extend to anyone, anywhere, the saving benefits of His Passion.

In order that they may be the more ready to do His will, they have willingly been brought together in community by God the Holy Ghost, to engage in the life of prayer, and to be taught of Him how to transmute into Social Action the love which the Divine Action, the Church's liturgy, represents. They have taken vows of obedience to their monastic superior; of poverty in relation to private ownership of temporal wealth; of chastity, or of the unmarried state, in order to do no injustice to family obligations in devoting themselves exclusively to the service of Christ and His Church.

Before such vows were taken for life, the aspirant's vocation to the Religious Life had been tested for some six months during which he or she was a postulant, and for two-and-one-half or three years spent as a novice. Often "Junior Profession," or the



taking of the three-fold vow for a three year period only, was required before final or life profession was granted. Ample opportunity, therefore, is given every man and woman who believes God calls him or her to the monastic life to know by experience what that life is, and to embrace it, if at all, by a wholly voluntary, free-will act.

Place in the Church

Monastic Orders are in the Church. Monastics are members of the Body of which Jesus Christ is the Head. Often the Orders are ignored; sometimes they have been persecuted; as not being indigenous to the Church. Such confused reactions spring from false notions. Baron von Hugel said that Protestantism had lost the conception of what he called the "supernatural good" or the "heroic," in its campaign against monasticism. Canon Hannay declared, "The Protestant theologians . . . have deprived Protestants of an incentive to a lofty kind of life; they have risked and actually suffered the loss to organized Protestant Churches of souls who have felt the need of heroic self-sacrifice for the sake of Christ." By the grace of God monastic foundations

perpetuate for the Anglican Communion the of spiritual giants, past and present; they rer the bars to progress in the devout life; they en the Communion of Saints; they refuse to say to the Holy Ghost, "So far shalt Thou go, and no ther."

We give thanks to God that these things are. We regret the mistakes made during the past tury by both the Church and the Orders because truth that the Orders are in the Church was always clearly perceived. During the coming cen may there never be, on the part of the Church, suspicion that the Religious Orders consider th selves to be ends in themselves; on the part of Religious Orders may there always be such pendance upon God to help them keep their R that in their keeping of it they may help the Chu to be indeed the Church.

The revival of the Religious Life in the Angl Communion is one of the surest proofs we l that our claim to be a Catholic body is a valid o There are no Protestant monks or nuns. A Cath body is one wherein the full Ministry of the L Jesus Christ is truly preached, truly received, truly followed. No aspect of that Ministry is ejected because it is uncongenial to men's prejudic no grace of that Ministry is by-passed because promises to be reserved for the comparatively t

If we were a non-Catholic body we should doubtlessly be content to level spiritual experie among our members; content to equate the comm Christian life with the virtues of respectability good citizenship in the State. We should be una to minister to the Religious; they should be una to minister to us. As it is, the Religious find th selves quite at home in the Church, and the Chu today trusts the Religious. I do not know a dioc in the United States that still refuses to license religioius to work within its borders; members of religioius Communities at home and abroad have b raised to the Episcopate; Religious Houses ha counted among their numberless guests men women who constitute a fully representative cre section of the whole Church. Incidentally, this go will does not lighten the burden the Religious car it adds definitely to it, since, as our Lord said, whom they commit much, of him will they ask more."

Work and Prayer

It would be impossible for me to catalogue t works wrought by God through the Religious of American Church only, to say nothing of the Anglican Communion as a whole. Data indicating t scope of such contributions have been collected a published in the book commemorating the cen nary, copies of which may be secured. The Church

icularly grateful to the Religious for their constant witness to the whole Catholic and apostolic Faith which is here by right. The Religious Orders have been a strong tower to the Church by giving the full Catholic and Apostolic Faith, by living the full Catholic and Apostolic Faith, and living the full Catholic and Apostolic Faith. Preaching Missions, conducting Retreats and Quiet Weeks, writing and publishing books and tracts and magazines, welcoming guests in their Houses, centres of school life at the Altar, engaging in evangelistic work at home and abroad, ministering in hospitals and homes and prisons, visiting in parishes and mission churches—by these and by many other means the Religious have witnessed tirelessly to God the well of life, and have been a means of extending the light of Christ so that others might see it and stumble not in his straight path. Something of gratitude for all this is in our hearts today. But the primary work of the Religious is the work of prayer. The Church is a worshipping community: she is most truly herself when she is at prayer. Her prayer is the prayer of the whole Church. The offering of the Holy Sacrifice, and all the devotions which anticipate and follow upon its offering, is, as the Book of Common Prayer clearly indicates, the chief concern of the Church as such. Such prayer is corporate prayer; prayer of the Body: liturgical activity. Not all the baptized are so situated that they can participate in person every day with the work of the liturgy, even if they were inclined to do so. But the Religious, by their daily offering of, or assistance at, the Holy Eucharist, and by their daily rendering of the Office, fulfil their representative capacity.

Not all the baptized are called to be clergy, nor are all called to be Religious; yet the whole Church is called to be "an elect race, a royal priesthood, a chosen nation, a people for God's own possession." As the priestly nature of Old Israel was symbolized outwardly and visibly by the priesthood of the sons of Aaron, and the royal priesthood of the New Israel was fulfilled through a representative hierarchy; so the Religious are representative of the whole Church: its nature, its functions, its graces, its fruits. They are chosen vessels in the Church. As members of the Body, they do not serve their own ends, but the end the Body serves. As the Religious day by day devote themselves to the Prayer of the Church, the whole Church fulfils her unique functions. St. Bernard of Clairvaux likened monastics in many respects to the teeth in the body. We might extend his analogy by saying that as the teeth masticate the food which nourishes the whole body, so the Religious forward the well-being of the whole Church in their work of liturgy.

This is not meant to imply that Christians other than Religious have no need to pray daily. The well of life for all men and for any man is God: no man may see truly but in Jesus' light. The Religious do not claim a monopoly on either light or life, although they insist rightly that no man is exempt from the necessity of surrender to God the Holy Ghost if he would attain unto purity of heart and win through to the beholding of the King in His beauty. The Church is the blessed company of all faithful people, be they professed or unprofessed in monastic vows. The unprofessed need to become fully aware that purity in heart is as pressing an objective for them as it is for the professed; that the vision of God is a beatitude as open to them as it is to the professed.

The Evangelical Counsels of Obedience, Poverty, and Chastity are not the concern of monastics alone; they relate to the spiritual well-being of every man. Every Christian must obey the Lord Jesus Christ, for obedience is the proof of love for him. There is poverty which every Christian must embrace except he be given to covetousness. Very definitely does chastity mark Christian marriage, as the Church will be called upon in the near future to contend more earnestly than ever before. The difference between the Religious and the unprofessed is not to be found in the end they serve, nor in the means provided to serve that end, but rather in the techniques by which they order their lives so as to use the means God provides to be all things in all men. All of us need to be heroic Christians; all of us need to be discerning spirits; all of us need to take pains that whatever we do, in word or deed, we do all to the glory of God in the Name of the Lord Jesus.

Future Contribution

What contribution will the Religious be called upon to make to the Church, and through the Church to the world, during the next century? The same one monasticism has always been called upon to make; thorough-going surrender to the will of God. God's Plan for his Creation is perfectly well known to God. We may depend upon Him to vouchsafe light to His Church to know His will, and power to His Church to perform the same. The problems facing the Church and the world are serious problems, but they are not new problems. The atomic bomb has not created a new problem: it has aggravated and brought into sharper focus the ancient problem of evil. It has set men re-thinking the ancient solution of that problem, namely, the need, and the efficacy, and the availability of grace. We need not for a moment entertain the possibility that the world will be frightened into goodness: it did not fear to crucify its Creator.

The Church during the next century will have the same mission it has had since Pentecost: to win the world into righteousness; to know not anything, save Jesus Christ, and Him crucified; to extend the cords of our Lord's humanity and the bands of His love that He may draw all men unto Himself; to illuminate the way of justice and truth that God may establish the family of nations in that peace which is the fruit of righteousness. The need for moral insight, for ethical conviction and performance, is not a new need, nor may moral insight and ethical performance be expected to spring suddenly from any new source. More clearly than in times immediately past it is evident to the man-in-the-street today that his very survival in the flesh depends upon his seeking first, and with all his heart and soul and strength, the Kingdom of God and His righteousness.

During the coming century the Religious Orders will have new and renewed opportunities to commend to the consciences and wills of hitherto uninformed and misguided folk the moral and ethical excellencies of Jesus. Only in His light may the world hope to find its way; only by His grace may the world attain well-being. The Religious Orders will find unlimited opportunity to make men 'know and feel that there is none other Name under heaven given to man, in whom, and through whom, they may receive health and salvation, but only the Name of our Lord Jesus Christ.' They will continue to be an inspiration and a model to the whole Church, and through the Church to the whole world, to take Jesus very seriously.

Growth

Our Religious Orders need more extensive manpower. Returning Servicemen and Servicewomen will have met danger in the cause of freedom. They will be prepared to answer the call to heroic service in the cause of an abiding peace. It is but reasonable to suppose that the Religious Orders can offer to many, many of them a medium for their life's work, if it can be shown them that the life of prayer is a most practical life for them to espouse in undertaking to extend to mankind the benefit of their victorious service in the armed forces of their countries. The proof of this proposition will not depend upon logical argument: it will depend upon the Church, and the Orders themselves, demonstrating clearly that Liturgical Action leads inevitably to Social Action: to Social Action which is of the nature and power to transform society and provide the abundant life the Good Shepherd wills all men to enjoy.

The life of prayer has been shown by the Religious Orders over and over again to have a direct and vital relationship to active benevolence. Cassiodorus, in the early years of the sixth century, "equip-

ped his monastery library with Hippocrates Galen, that his monks might become efficient doctors; and with Columella, that they might direct the petty cultivators of the neighboring countryside. The mendicant orders in later years "drove the cetic out into the fullest relations with the world. We have good reasons to hope that God will once again use the Religious Orders to renew His Church in extending the redemption which is in Christ Jesus to the whole world.

It is obvious that we need to teach vocation, and lose no opportunity to guide postulants into the religious life. Priests should celebrate the Holy Eucharist and all of us should receive Holy Communion frequently and regularly with the intention of commanding the Religious Communities to God, the Holy Ghost, that His will may be done in them through them. The Church needs to come to support of the Religious, in following up its prayer by giving its sons and daughters to Religion, and by making sure that lack of money does not hamper the Orders in their efforts, under God, to sanctify the daily life and common professions and trades and other so-called "secular" activities of men and women.

Christian Communism

The political and economic trend today is socialistic, communistic. There is awareness that the basic corporate is no fictitious abstraction, but the entity in which each individual member rejoices or suffers. The Church is more conscious of this truth every day: a truth which should have been its guiding more consistently than it has been. We may experience the experience the Religious have had in living community life to enable the Church to nurture and correct and sanctify the new socialistic impetus evident in national and international relationships.

In any case, we may and should pray that the Church will be aroused to the wide-spread need that exists for monks and nuns in the Church. We may be confident that God will raise up men and women who will respond to that need when it is more widely recognized. Individuals and small groups here and there, see that work of the most diverse kinds waits to be done at home and abroad; work which, for various reasons, only members of Religious Orders are equipped to do. Pray that the Church as the Church may awake fully to the fact that God has blessed richly the Religious Orders in the century past, and has prepared good works for them to walk in during the years that lie ahead. Then, perhaps, none of us will hesitate to present especially to laymen, the Religious Life as a normal and gracious calling from God the Holy Ghost.

To make our Thanksgiving this morning personal as well as corporate, I bid each one of my hearers

his or her own specific cause for thanksgiving at of the announced intention. But few of us not cause to thank God for some particular thing we have received from the Religious Orders tly. Perhaps it was a confession heard, or spir- counsel given, by a priest-monk; perhaps, to profit, we read a tract or a book or an article ten by a Religious; perhaps it was a visit made Religious House, or a visit in our homes made

by a monastic; perhaps it is the personal example of one Religious who has become an inspiration to our living. Whatever it is, add it to the intention with which we all thankfully offer this morning the Holy Sacrifice of the Death of Christ, asking that the Religious and to the whole Church, as one benefit of His love, habitual grace may be granted to see light in His light, and in Him to plumb the well of life, which is God.

The Light of the World

By LOUIS A. HASELMAYER, JR.

N THE fortieth day after the birth of a son, every Jewish mother took the child and a thank-offering to the temple. The son was offered to God in dedication. The offering presented in accordance with Jewish law. On the fortieth day after the birth of our Lord, Blessed Virgin and St. Joseph took the child to the temple to fulfill his purpose. They met there the aged man, Simeon, whose life concentrated in the one hope he would see the Messiah before death overtook him. Guided by the Holy Spirit, Simeon recognized in this child the Promised One of Israel. He took the child in his arms and blessed God in the most beautiful hymn of praise which the Church uses as the Second Canticle at Evening—the *Nunc Dimittis*. "Lord, lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen thy salvation which Thou hast prepared before the face of all people; a Light to lighten the Gentiles and the glory of Thy people Israel." The final ascription of praise contains a word which in Christian liturgy, history, hymnology, and art symbolizes the work and mission of the Lord—a Light—a Light to enlighten the world.

Guide in Darkness

Light is a means of dispelling darkness. It enables men to find their way. It is the beam of

light from the lighthouse that indicates the presence of land to the mariner. It is the beam of light from a searchlight which guides the plane to the ground. It is the light in the window which is the symbol of home and happiness to one approaching it. The light in the darkness is a guide to those who are lost and confused. It is a means of dispelling darkness and enabling us to work and find our way when the sun fails us. It is a symbol of the presence of life and happiness in the world.

Christ by the ascription of Simeon becomes a Light for the world. In His own speech, our Blessed Lord often used this very word. "I am the Light of the World," He said to His apostles. In one of His parables, He compares His kingdom to a light which is set upon a hill. St. John, the beloved disciple, in his Gospel and Epistle makes frequent use of this comparison. "In Him was life: and the life was the Light of the world. And the Light shineth in darkness." At the end of every offering of the Holy Mass, we recall this fact in the words of the Last Gospel. "That was the true Light, which lighteth every man that cometh into the world."

Christ is the Light of the world in that He is a guide to those confused and perplexed by the darkness of sin and suffering. He is a means of light enabling us to live in the world. He is a light that symbolizes to us happiness and

joy. Christ in His work and mission was a light to those who knew Him. Christ in His Church is a light to those who live in the centuries after His Incarnation. Christ in His sacraments is a light which does away with the darkness of sin. Christ in the Sacrament of Holy Baptism is a light which removes from men the darkness of original sin. Christ in the sacrament of Holy Confirmation is a light which guides us into responsible mature living. Christ in the Sacrament of Holy Penance is a light which removes the dark spots of sin from the human soul. Christ in the Sacrament of Holy Communion is a light which brings us from the darkness of this world to the eternal brightness of heaven. What a volume of meaning is contained in that phrase of Simeon's—"a Light to lighten the Gentiles!"

Candles

The Church seeks ever to show forth this theological fact in the concreteness of material symbolism. For everything in the worship of the Church and in the holy liturgy that can be perceived by the eye is a means of setting forth a truth about God's dealing with men. They are definite symbols of theological facts about God and man. The vestments, the music, the lights, the incense—all of these are material things used as symbols of divine truths and facts. The candles which are used in the worship of the Church are

likewise symbols of this great fact—that Christ is the Light of the world. The candles which burn on the altar at the time of divine worship manifest the fact that our God is one who guides and leads us.

The light which burns always in the vicinity of the tabernacle indicates to the faithful that the living presence of the Teacher is here. How the flickering light over the tabernacle has become to so many a source of comfort and joy! How our heart leaps up when we enter a church and see that light and know that Jesus is here! How our heart drops when we enter a church and see no light, and know that the building is but an empty shell—a monument to the memory of Jesus, but not a shrine of His living presence.

The votive lights which burn at the shrines are symbols of the stream of prayers which stream up to Christ the Light of the world through the intercession of His saints. Outsiders to the faith often remark about the beauty of Catholic worship and how it is enhanced by the use of candles. But believers in the Catholic faith know that these candles are more than mere prettiness. They are the very symbols of a fact of life—that Christ Jesus is a light to us in sorrow, in need, in sickness, and in trouble—a guide, a means of grace, and a source of happiness and joy.

Candlemas

How fitting is it that each year on the Feast of the Purification when Christ was hailed as the Light of the world that we should bring to the altar of God the candles for the year which are to be used in his worship. Here we solemnly call down God's blessing upon them. Candles are material things and are made from common wax. They are no different in essence from the candles that we place on our din-



ing room tables, or that we use when we crawl into a dark corner of the cellar or attic. But candles used for the worship of God should be set apart, blessed, and dedicated to that purpose. It is this end that we seek to achieve at The Feast of the Purification.

The blessing is performed in purple vestments for all blessings are designed to drive away from these objects evil influences and common associations, and to make of them an aid to holiness and growth in grace. As Baptism is performed in a purple stole, as Penance is administered with a purple stole, as crucifixes and other objects are blessed with a purple stole—so the solemn blessing of candles is effected in a purple stole and cope. They are solemnly blessed and exorcized and dedicated to God. The Collects of blessing recall to our minds the Purification, the use of candles in the Old Testament, and emphasize the fact that all of the created things of this world can be used to show forth the glory of the Divine Creator.

Having been blessed, a candle

is distributed to each of the faithful that he may share in the great symbolic act. They are lighted to show that we manifest in our living the light of Christ. As we hold them, we dedicate ourselves as well as the candles to the glory of God. The ceremonies are concluded by the priest and acolytes going in solemn procession carrying the light of the world about the Church. The procession goes to the west to signify the carrying of the Gospel to the Gentile nations of the world. As we hold our candle during the procession, we are a part of the missionary work. The world knows Christ and his Holy Church only through the light that we cast into the world. Our lives and actions are candles of light showing men the Light of Christ. If our light burns pure and holy, it will attract all men to our Blessed Lord. If it burns foully and spitefully, it will repel men from our Lord. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Confirmation and Communion

By BONNELL SPENCER, O.H.C.

THE SACRAMENT of Confirmation is under attack today. It is one of the stumbling-blocks in the path of amalgamation (one cannot call it reunion) with the Protestant bodies. Before the liberals want to eliminate it, or at least reduce it to optional status. Its necessity is prerequisite to Communion denied. Since many Episcopalians still have a loyalty to the specific directions of the Book of Common Prayer, the proponents of "reunion" have decided that the rubric on page 299 must be deleted. The rubric reads: "And he shall none be admitted to Holy Communion, until such time as he be confirmed, or be worthy and desirous to be confirmed."

Those who are concerned to serve the traditional Catholicism of the Episcopal Church find it necessary to spring to the defense of the Sacrament of Confirmation. For the earliest records of church Order show that it was considered an integral part of the Christian rites of initiation. Early still, Acts 8:14-17 tells us how the Apostles, by the laying on of hands as a supplement to Baptism, gave the full gift of the Spirit; and Hebrews 6:2 lists the laying on of hands along with regeneration, faith, Baptism, the resurrection of the dead and eternal life as "the principles of the doctrine of Christ."

Let a mere appeal to tradition not a sufficient defense of the Sacrament in this practical-minded age. That it always has been done is not an answer to those who ask why we should continue to do it. This is especially true when its opponents argue that God bids us discard this basis of exclusiveness. Why, they ask, should we forbid others to ap-

proach the Lord's Table because they have not complied with what they call this totally irrelevant formality? The Catholic must face and answer this argument if his defense of Confirmation is to carry conviction. We must show why the Sacrament is a prerequisite to a worthy reception of Holy Communion.

Secondary Reason

The attempt to state the practical value of Confirmation often takes the following form. The Prayer Book clearly directs that, before being presented for Confirmation, the candidate shall receive adequate instruction in the essentials of Christian faith and practice and shall promise in his own name to accept and follow them. The rubric at the end of the Offices of Instruction says: "So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop to be confirmed by him." The title of the Order of Confirmation defines "competent age" as "Years of Discretion," and the service itself opens with a personal ratification of the promises made in Baptism. So strong is this emphasis that some have been misled to interpret the name of the Sacrament as meaning that in it the candidate confirms (re-affirms) his baptismal vows, rather than that he is confirmed (strengthened) by the Holy Ghost.

Many who know better than to make that mistake, still take the preliminary instruction as the chief justification for the Sacrament. They argue, and rightly, that if Confirmation were dis-

carded, our people would not get even the all too inadequate training they now receive. Nor would they ever be required to recognize their bounden duty and to assume responsibility for doing it. Thus Confirmation is defended on disciplinary grounds as an element in Christian nurture and the occasion for personal commitment.

Important as all this is, nevertheless it is at best a secondary consideration. Only a provincially-minded person could treat it as the primary purpose of Confirmation. In the early Church, Baptism and Confirmation were normally administered together. When the candidate was an infant he received, of course, no preliminary instruction, and he made no personal promise to follow Christ. It was possible in those days to give the two Sacraments of initiation at the same time because the head of nearly every local church was a Bishop.

When dioceses became larger geographically, the Bishop could no longer be present at every Baptism. Some adjustment had to be made. In the Orthodox Church the matter of the Sacrament, i.e., the outward and visible sign, was changed. In the place of the laying on of hands by the Bishop was substituted the anointing with oil, blessed by the Bishop but administered by a priest. Confirmation still immediately follows Baptism for infants as well as adults. Since both in the universal Church of the first centuries and in the Orthodox Church right down to the present, infant Confirmation has been the normal practice, one can hardly maintain that preliminary instruction and personal commitment are an essential part of the Sacrament.

In the western Church the adjustment to the increased size of dioceses took the form of postponing Confirmation. This would seem to be a wiser solution of the problem. Not only does it make possible the retention of the ancient manner of administration, the laying on of hands, but it reminds the candidate of his relationship to his diocese and Bishop as well as to his parish and rector. The two Sacraments of initiation having been separated, Confirmation took on a new and additional meaning. It came to be considered the entrance into adult status in the Church. But we must never forget that this is a late and secondary development.

Inadequate

The attempt to defend the necessity of Confirmation solely as a part of the Church's disciplinary system is inadequate and unconvincing. Our opponents will concede that at present it is needed in order to assure that our people receive proper training. But, they continue, if some other means were devised that would provide equally well for Christian nurture, this could be substituted for Confirmation and nothing would be lost.

Furthermore, they contend, whereas Confirmation is now obligatory to Episcopalians, it should not be required of Protestants who provide some other way of assuring that their members shall be properly instructed and who have a ceremony (in some instances actually called Confirmation, though not, of course, administered by a validly consecrated Bishop) whereby their members "join the church." We are told that charity demands that we accept this as an adequate substitute for Confirmation and invite all members in good standing of any Protestant body to the altar rail.

This argument can be shown to be fallacious on two grounds.

First, since many Protestant bodies no longer require Baptism, or do not administer it validly, we cannot even be sure that their members in good standing have been baptized. Baptism is the absolute prerequisite of the reception of any other Sacrament. Hence there is grave danger of sacrilege in open Communion. Second, we can point out that Protestants have not in fact been taught the Prayer Book doctrine of the Real Presence and hence when they receive at our altars they are not in a position to discern the Lord's Body.



But these answers, though inherently sound, are not convincing to the average Episcopalian. He himself has too little conception of the sacredness of holy things to be impressed by the argument from sacrilege. He has been so indoctrinated by sentimental presentation of the love of God that he feels that God will overlook all irregularities no matter how grave they may be. No doubt he is right to this extent: God will forgive those who unwittingly have committed sacrilege. But those who knowingly have permitted or even encouraged its occurrence will face a serious indictment at the Judgment Seat.

The second answer also fails to carry weight with the average Episcopalian. It diverts the argument to a discussion of what Protestants believe about Holy Communion, and what we believe. Protestant statements on the subject are so varied and con-

tradictory that almost anything can be proven by them. Most proponents of open Communion on the other hand, refuse to accept the Prayer Book teaching of the Real Presence. There, when the argument shifts to that ground it becomes lost in a tangle of controversy which bewilders everybody except the trained theologian.

False Interpretation

But the defense of Confirmation solely on disciplinary ground is not only inadequate. It is guilty of grossly misrepresenting the true nature of the Sacrament. In fact, it pits squarely into our opponents' hands by minimizing, if not practically denying, the sacramental character of Confirmation. That line of defense says in effect, Confirmation is important not because of what God does through the Sacrament, but because of what we do in preparing to receive it.

Both in practice and in the results of this line of argumentation are disastrous. It encourages the current practice of postponing Confirmation until the end of the adolescent period. This means that the child is deprived of grace of this Sacrament and of our Lord's Body and Blood during his first major change of life when he sorely needs them. It questions whether many of our people fail to appreciate and use the privileges as communicants because the Sacraments had no place in helping them through the crisis of their lives.

Equally serious is the fact that this defense of Confirmation presupposes the Protestant rather than the Catholic concept of the Church. This is the basic cleavage between the two points of view. The Protestant, in the last analysis, thinks of the Church as a man-made organization for the propagation of the teachings of Christ and for the mutual encouragement

and edification of its members. The Catholic believes that "The Church is the Body of which Christ is the Head." (Prayer Book, p. 290) It is the extension of the Incarnation through which God continues to act obliquely in our world, conveying grace and power to the souls of

long as we defend Confirmation only as a means of instruction and personal commitment, rest our case primarily on the protestant concept of the Church, religious association which we join by our deliberate choice.

The only adequate defense of Confirmation is in terms of what is a God-given means of grace. The Prayer Book considers it to be just that. "The Church profits by the Laying on of Hands, or Confirmation, wherein . . . I renew the strengthening gifts of the Holy Spirit." (Page 291) The task, therefore, is to show the gifts of the Holy Spirit essential to adult life in the Church, especially to the worthy reception of Holy Communion.

The Sevenfold Gift

The Holy Spirit does not enter hearts for the first time in Confirmation. He comes to us in baptism, taking up His abode in and conferring on us the theological virtues of faith, hope and charity. This is the groundwork of Christian redemption on which the whole structure of the soul's salvation rests. By it the soul is born in Christ. Should the soul subsequently die to grace through mortal sin, it is revived by the Sacrament of Penance. The final absolution and preparation for death and judgment is given in Unction. These are, par excellence, the sacraments of redemption. Confirmation, on the other hand, is a Sacrament of growth. In it the Spirit strengthens the soul in which He already resides. The presupposition is that the soul is in a state of grace; the well-

instructed Catholic goes to Confession before he is confirmed. The gifts of the Spirit, which are made fully operative by Confirmation, empower the soul to turn its back on sin and to press on toward the positive aspects of the Christian life. Already the close association between Confirmation and Communion begins to emerge, for the concern of the latter is not primarily with redemption, but with growth in and union with Christ.

The gifts of the Spirit are seven in number. Four of them strengthen the mind that it may comprehend the truth. The remaining three act chiefly upon the will, empowering it to respond to God. A brief definition of each gift will show how necessary it is to healthy adult Christian life.

Wisdom is the power to know God personally, to "taste and see how gracious the Lord is." This is not only the final goal of the spiritual life, but it is also needed for the recognition of the Presence of God which underlies the simplest forms of prayer. Understanding quickens the mind to grasp the essentials of God's revelation. It does not make its recipient a theologian. It does enable him to know those things needful to his salvation, provided, of course, he uses his mental capacity, empowered by grace, to learn what God teaches through His Church. This gift does not impart information, but the power to receive it.

Knowledge and Counsel are concerned with insight into the world of nature. Again, they are not a substitute for study and research. They assist the recipient to see the relationship between the universe and God, and thereby enable him to grasp its true significance and to find in it the place to which God calls him. The gift of Knowledge is particularly necessary today, since the trend of education for centuries has

been humanistic. Theology has been deposed from her position as the queen of sciences and the hierarchical structure of human knowledge denied. The result is a chaos in which each science pursues its own ends independently of the others. Great advances have been made in various individual fields, but the meaning of the whole, and far more seriously, the moral purpose of the whole have been forgotten.

The gift of Knowledge helps us see the universe in perspective—the creation of God. By it we perceive the mark of His hand in all His works, and can grasp the incarnational principle which is the heart of God's redemptive activity and which underlies the Sacraments. Counsel inspires us to deduce the practical consequences. It guides us in the way of holiness and helps us find God's will manifested to us in the circumstances of our lives. This is the surest indication of our vocation. Furthermore it helps us find and serve Christ in even the least of these our brethren.

The three remaining gifts stimulate our wills. Holy Fear is the principle ingredient of reverence. It brings us to our knees before the majestic holiness of God and inspires in us a horror of sin. This gift, when used, will enable us to reject temptation; or if we fall, to evoke penitence and a desire to make reparation. Godliness bestows a spirit of filial love which helps us to trust our Heavenly Father and to surrender ourselves utterly into His loving care. It lifts us above reverence to adoration, assuring us that the High and Lofty One is mindful of man and would call us not servants but sons. Ghostly Strength is the power to use the manifold graces which God bestows upon us, to be diligent in carrying out His will as He has revealed it to us and to persevere to the end in holiness of life.

Worthy Preparation

Now we are in a position to see why our Lord has made Confirmation a prerequisite of Communion. We need the gifts of the Spirit if we are to discern the Lord's Body and to receive Him worthily. We dare not trust to our own limited knowledge and feeble insight when we approach this supreme Mystery, nor will our penitence, our reverence, our adoration, our love be adequate without the assistance of the Spirit. To approach the altar rail having rejected the aid of the Holy Spirit is a presumption which might well make one "guilty of the Body and Blood of the Lord." To encourage others to do so is to risk profaning the Holy of holies and to injure those on whom we sentimentally think we are conferring a favor.

The relevance of each gift should already be apparent. Wisdom enables us to perceive the Real Presence mystically, while Understanding illuminates the doctrines on which rest our faith that He is truly present. Knowledge and Counsel help us see how and why God uses the things of the natural world to be the channels of His coming, and remind us that He would also consecrate and use us. The social implications of the Sacrament, which the best minds recognize as needing special emphasis today, depend for their perception directly on the gift of Knowledge. The practical application of them to our own lives is the work of the gift of Counsel. Communions which remain barren of good works are due to the failure to use these gifts. No amount of instruction will assure our comprehension of the truths inherent in Holy Communion unless we are assisted by the illumination of the Holy Ghost.

Since Communion is an activity, the three active gifts are vitally important. Holy Fear stimu-

lates a worthy approach. More than any other, perhaps, the use of this gift needs to be stimulated among us. The casual way in which many of our people approach the altar with hardly a thought of whom they are to receive and without anything that deserves the name of penitence is a grave scandal. A disrespectful familiarity undermines our reverence. We seem to have forgotten that "our God is a consuming fire" and that "it is a fearful thing to fall into the hands of the living God." What must be the impact of the sin-consuming God on souls who have failed to use the gift of Holy Fear to stimulate their penitence is terrible to contemplate.

Godliness makes possible a worthy receptivity. Only like can receive like. The Spirit must create in us a likeness to the Son before we can dwell in Him and He in us. Furthermore the reverent adoration which is the fruit of Godliness is essential to participation in the supreme act of worship which reaches its climax and fulfilment in Communion. It enables us to use the outward and visible as the means to worship. Harton¹ says of one who uses the gift of Godliness, "Ceremonial is not, to such a soul, an aesthetic delight or even an aid to devotion—indeed it may not greatly appeal in these ways; it is the offering of an act, as beautiful and perfect as it can be, the lifting up of life and bodily activity to God in the ordered worship of His Church, the consecration of action, and the uniting of the activity of the individual with that of the Church and her divine Head." Disregard of the gift of Godliness accounts for the loss of a sense of worship in Protestant circles and for the dull pomposity of many services in our own Communion. Edification of the congregation has been substituted for adoration of God.

¹ Elements of the Spiritual Life, page 77.

Ghostly Strength is necessary for our Communions are to fruit in our lives. We receive power of Almighty God since Himself enters our souls. Grace is not magic. It does override freewill. We must liberately use the grace. The gift of Ghostly Strength enables us to apply the grace to the resistance of our specific temptations and the generous expenditure of ourselves in the service of God and man.

The Fulness of the Gift

But it may be objected that this fails to prove the necessity of Confirmation. For as St. Thomas Aquinas points out, the gifts of the Spirit are bestowed on soul in Baptism. These gifts necessary to salvation. Without them no soul can be saved. Therefore since Baptism is the Sacrament that is absolutely necessary to salvation, the gifts must be conferred in it. This is fully reflected in the Prayer Book rubric on the subject, "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed." The purpose of the clause is to cover the situation when a Bishop is not available to give Confirmation. In that case, but only in that case, the person since he has actually received the gifts in Baptism, may be admitted to the full privileges of the Church.

This does not mean, however, that Confirmation is unnecessary or that nothing is accomplished by it. The gifts are given in Baptism. They must grow and develop if they are to bear fruit in our souls. Confirmation, as its name implies, is the Sacrament of strengthening. This does not mean that the Holy Ghost is strengthened, for He is God almighty. But our ability to receive His gifts depends on our capacity. Confirmation is

ment by which our capacity increased so that the gifts may be fully operative in us. We are prevented through fault of our own from receiving Confirmation, and if we are worthy and desirous to be confirmed, we may be said to receive benefits by intention until the time as the Sacrament becomes available. But if we refuse to be confirmed, we deprive ourselves of its benefits. We need the power of the Spirit's gifts to live healthy Christian lives and if we are worthily to take of the Body and Blood of the Lord. It would be presumptuous for us to think that we can go along on our own with the grace still in their germinal state, that we can by our own efforts increase our capacity for salvation without using the means that has appointed to effect this.

To reject the Sacrament of Confirmation, or to encourage others to think they do not need it, by admitting them to Communion before they have received it when they have ready access to it, is a grievous sin.

The Pelagian heresy is with us yet. It is so flattering to our pride to think that in and of ourselves we are worthy of salvation and fit to receive God into our souls. But the Christian Gospel is a flat denial of this. The Christian sacramental system is designed to meet the fulness of our abject need. Not only does God the Son come to us through a Sacrament, but God the Holy Ghost prepares us through other sacraments to receive Him worthily. One key step in this process is Confirmation and it is gross presumption on our part to consider His work superfluous.

in criticizing the bad habits which we have probably all fallen into occasionally. Some of our devotional manuals contain "Methods of Hearing Mass" adapted from those prepared for the faithful of the Latin rite. Their common defect is that they frequently pay little attention to the structure of the service and none to the words of the Liturgy, but merely attach edifying thoughts to the ceremonies of the Mass and the movements of the priest at the altar. Such a system may even be distracting when the words of the Mass are audible in our own language. Its insufficiency is shown by the great efforts which are now being made to circulate translations of the Roman Mass among those who use that rite. Still the idea of suggesting a pattern for our devotions at Mass is a good one, and deserves to be retained if it can be kept in proper connection with the words of the Liturgy itself.

It may be in place, therefore, to make some suggestions for a "Method of Hearing Mass" which will be in accordance with the spirit of the Prayer Book Liturgy and yet be more spiritually valuable than merely following the words of the service one by one. We may do well to concentrate our attention on the dominant moods of the successive parts of the service. The Liturgy begins with an approach to the altar in the spirit of penitence. The Collect for Purity sums up in admirable language the proper approach of sinful man to the worship of God—"cleanse our hearts . . . that we may perfectly love Thee." Our full preparation for the perfect worship of God in heaven demands a life conformed to His will, which the Commandments or the Summary of the Law bring before us. No wonder we respond with the supplications of the *Kyrie eleison*. Then finally

Notes From the Side Aisle

By E. FORTIS

ONE sometimes wonders how the members of the congregation are occupying themselves during a service and occasionally, it must be admitted, all but the best of us are likely to steal a glance around the Church. It seems to the preservative observer that there are two methods of attending the Holy Communion (which is what we have in mind at the moment; something about other services is, perhaps) most prevalent in the Episcopal Church. The first is anxious attention to the Prayer Book, which gives the priest when he turns around the impression that everyone is following in the hope that he will make a mistake. It is of course a thing that our Liturgy is not in the vernacular, but is easily available in print for those who want to consult it. But

surely it kills devotion to spend all our time in following the words when we ought instead to be praying them. Somewhat better, therefore, is the other technique which might be described as that of the pious daze. Some people, thoroughly aware that the offering of the Eucharist is the holiest action they can take part in on earth, feel that the best they can do while taking part in it is to fall into a state of abstraction which they hope will be devout, occasionally murmuring a response if they happen to think of it. But one fears that the result is only too often a wandering of mind which degenerates into boredom.

Hearing Mass

The purpose of these notes is to offer some helpful suggestions, and so no more time will be spent

the Collect (best understood as the prayer of God's people now collected for worship) is usually a petition for the Church, that is the whole body of the faithful, that its members may be cleansed from their sins and serve God according to His will. The traditional preparation at the foot of the altar further amplifies the mood of penitential preparation with the magnificent words of Psalm 43 and the mutual confession and absolution of the priest and his assistants. It seems a pity that this admirable form of immediate preparation for Mass is so little known except by priests and their servers; it deserves more commonly to be said out loud with congregational responses.

The preparation has, as it were, brought us through the gates of the Temple. Next we find ourselves in the place of learners, corresponding to the catechumens of the ancient Church, and as such take part in the Mass of the Catechumens, the part of the service to which those under instruction were anciently admitted. In the spirit of learners we listen to the Epistle and Gospel, and (if there is a sermon) to the exposition which follows. Those who can only attend Mass on Sundays and other great days will find different lessons each time in the Scriptures for the day. Those who attend Mass daily will frequently hear lessons repeated from the previous Sunday or out of the Common of Saints, but may still find in them new food for meditation. There is of course no reason why there should not be different Scriptures for almost every day, as in the traditional order there was for every day in Lent and for Wednesdays and Fridays throughout the year. Where the daily Epistles and Gospels for Lent are used the faithful hear in that season an extensive course in the Old Testament and the

Life of Christ, which indicates how seriously the early Church took its task of instruction. But for most of us there is enough to work on in the Epistles and Gospels now provided. Throughout most of the year they are Epistles of the Christian life and Gospels of the work of Christ, which show us what to look for in our more general reading of Scripture. And in response to instruction out of God's Word we welcome the opportunity to proclaim our faith, with that of Christians of all ages, in the recitation of the Nicene Creed.

Holy of Holies

We are now called to come still closer to the altar—from nave to sanctuary—and begin the eucharistic action by the presentation of our gifts to God. Here in ancient times began the Mass of the Faithful, after the catechumens were dismissed, and it is as faithful Christians, cleansed and instructed, that we make our offerings. Hence it is not inappropriate for the priest to begin the Offertory with the salutation, "The Lord be with you" which indicates that he calls on those present to join him in an important act of prayer. The bread and wine are placed on the altar—in union with them we make our offerings—and in this action the Church is presenting herself to God. With ourselves we naturally think of our needs, and so there follows the Prayer for the Church, which begins by commanding our oblations and then follows with intercessions. As we enter the sanctuary we are again aware of our need for pardon and cleansing, and so we prepare for Consecration and Communion with the General Confession. These items were, to be sure, not found precisely here in the Latin services which formed the basis of the Prayer Book; but it is worth noting that the private prayers commonly said by the

priest at the Offertory includements of intercession and tence, and that in the Latin vice there were (and are) i cessions at the beginning o Prayer of Consecration, w immediately follows the C tory. Anyway, here we are before God, with our gifts needs, and even our repe sins, for Him to use us and as He will for His Holy Sacr

The emphasis now shifts our actions to God's, and the secration of the Eucharist place in an atmosphere of a tion. We lift up our hear heaven, where Angels and angels hymn the Divine Ma we return to earth with the carnate Lord, who worshi God supremely and met n needs divinely when He gave life in sacrifice for us. A priest now repeats the Word Institution the gifts on the are ours no longer, but c rated to become for us the and Blood of Christ. We are at the center of our lives ar the universe, that is God's and God's work. Naturally Church dwells lovingly on wonderful truth, and so the lation and Invocation draw more fully the meaning of Consecration. How beautiful when at a Solemn Euch music and ceremonies hel to adore amid the hush of a titude bowed in prayer. How lime when the same realit equally present at the sim offering of the Holy Sacrifice

From the Consecration Church moves, hesitatingly proudly, to unite herself her Lord in Holy Commun Hesitatingly, for "we are worthy so much as to gathe the crumbs under thy tal Proudly, for we stand before as his redeemed children "are bold to say, Our Fat The end of the Prayer of Consecration and the following votions constitute our final p

in for Communion. Yet this must be a selfish or isolated act; remember "all thy whole body," and in a world suffering from war we pray "grant us peace," to Him who alone gives true and lasting peace. Let us remember that Holy Union is not, as some tend to think, a gift of divine strength for our purposes. The gifts which no longer ours are returned to Christ's Body and Blood; were consecrated, and by reception we are consecrated, and we ourselves are now no longer our own, but bound closer to Christ.

In ancient days the Church ended her Eucharist, and it is still customary at this time for the priest to consume the remains of the Sacred Elements. But surely we cannot help giving thanks to God, perhaps expressing ourselves in the words of Psalms and Hymns, perhaps in words at all but only in hearts of love. Soon our common Thanksgiving is given voice in the Prayer of Thanksgiving, and

then with the priest's blessing we are sent forth to live as we have worshipped. For today's offering of the Sacrifice is over, but the consecration of our lives to God in union with Christ continues, let us hope, forever. If we pause to listen to the reading of the Last Gospel, it is a final meditation on the Incarnation, in whose extension we have just shared, and an act of praise to the Incarnate Lord who goes with us into His world. We approached the altar with the Psalmist; we leave it with St. John.

Summary

The six parts of the service may be summarized in a phrase which has at least rhythm, if not rhyme; they are

penitence, instruction, oblation, adoration, communion, thanksgiving.

Attention to these in order will bring before us the main aspects of the Eucharist, following the structure of the Liturgy. Intercession, it will be noted, as in the

rite itself, flows out from our acts of oblation and communion, and so does not constitute a separate section. It is not meant of course that such a scheme should cramp reasonable freedom in prayer. Indeed, it is meant to encourage it by directing attention to the sweep of ideas rather than to one word after another, and it is naturally open to great variation. The priest must of course pay careful attention to each word he says, even restraining if necessary his personal fervor of devotion. His assistants must be ready to do their part, and the people (at least normally) to make their responses. But in attending Mass we may concentrate now on one part, now on another; we shall of course respond to the variations of the Liturgy itself in the course of the Church Year; and perhaps sometimes God's Spirit will carry us away as He wills in the blessed freedom of prayer. The common aim of us all is that by this wonderful mystery of Bread and Wine we may be more closely united with Christ.

The American Church Union

By JOHN KREMER

THE May number of the "New Start" appears the following:

The American Church Union stands for its one and only purpose—uniting into one fellowship the prayer, proclamation and action of all Episcopalians who are zealous and zealous for the historical truth of Christendom, revealed in God Himself, contained in Holy Scripture, and preserved and promulgated by our Church in her Tradition, her Liturgy, and her Ministry."

Such information has been published and disseminated throughout the organization, and many leaflets distributed. The pur-

pose is plain and simple language—and are positive in their character, but they are far-reaching and express attributes of our Communion, which if discarded or watered down by the Episcopal Church at large, would, in my opinion, lead eventually to its disintegration.

The American Church Union stands for the defense and propagation of the faith as it has been held by the Universal Church, and for the belief in and recognition of the Seven Sacraments which are provided for in our Book of Common Prayer. This means not only education in the faith, but it also means a life of discipline, for discipline is an

outgrowth of the Sacraments. Unless we believe and practice, we cannot survive.

Membership in the American Church Union means taking the Episcopal Church seriously, and in spite of the criticism that we are narrow and uncompromising—it means that we must value and proclaim our heritage, and that we must not yield to the pleas of so-called liberalism if such pleas mean a let-down in faith and practice. (Father Palmer in his tract on "Anglican Stiffness" shows that had we years ago on the plea for Unity tried to placate the old fashioned Presbyterians and Methodists by giving up the Church year, the liturgy,

and other things dear to us, we would now be in the anomalous position of seeing other religious bodies using the very things we had sacrificed). My own experience indicates that we are more truly liberal than some of those who claim the title.

Negatives do not help us much—they are apt to arouse unnecessary antagonism in Church life just as they do in business life. Of course, at times they are necessary, but positive Christian principles backed up by a life of discipline, go further in making us understood. Just before Bishop Conkling left Philadelphia for his Consecration, he warned some of us to not think too much about our likes and dislikes, but to put our minds and our wills to our duty and obligations. Again, this means discipline. Just think what could be accomplished if this were taken seriously.

Its Purpose

We are a small body—far too small. This is partly due directly to ourselves; partly to lack of support from some of those who believe in what we stand for; and partly due to a misapprehension of our purposes. As to the latter, it should be made clear that the American Church Union is not a party, but a movement in our Church, and there is an analogy to the Oxford Movement of a hundred and ten years ago. My own part in the American Church Union is but quite recent, but I know of no instance where its members, as such, have been asked to vote for any individuals in Church gatherings, and on the contrary, do know of prominent members of our organization who differed decidedly in their support of candidates. This is as it should be.

Again, ceremonial is very precious to some of us, and its use is increasing rapidly in religious denominations which not long ago would have classed those who

use it as "book Christians." It is a natural accompaniment to Sacramental religion, but it is not as some suppose, unduly emphasized by the Union, and membership is not gauged by adherence thereto. You will find no reference to Ceremonial in the statement of our purposes. What you do find—"So far as the Union is concerned, the Prayer Book is its guide and authority for teaching."

This brings up the plea for more members. Our By-Law states:

"Any baptized person is eligible for membership who states his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ, and that the orders of its Ministry are valid Catholic orders; and recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Order, Matrimony and Unction as Catholic Sacraments."

We are a small body. Why do we need any members at all, or why should there be any American Church Union when the objectives are so simple and in harmony with the Prayer Book? It is because there are Episcopalians who do not subscribe to parts of the Ancient Faith; and who, to use a mild word, discount the supernatural element which forms such a vital part of it. There is no need to enlarge on this. All readers of the "Holy Cross Magazine" know it. (Just this month a prominent and devout Presbyterian Minister told me that he regarded as a serious evil in Protestantism the laxity of belief in the Supernatural).

Therefore, we believe it necessary to have an organized body to act as Watchmen and be prepared for defense. And we believe there are many thousands of Episcopalians who may have little regard for either Ritual or Ceremonial, but who believe the

creeds and the gospel lesson the Prayer Book literally and even have no difficulty in believing in Angels, for whose feast the Prayer Book has made such beautiful provision.

Its Work

The organization of the Union is managed by a Board of Directors known as the Council, consisting of fifteen clergy and fifteen laymen elected by the members, and it meets twice a year. The active affairs are carried on ad interim by the Executive Committee, elected by the Council and which holds monthly meetings. The Chairman of the Executive Committee is the Rev. Grieg Taber, D.D., of New York. The General Secretary is the Rev. William S. Lander, D.D., of Rosenhayn, Pa. The Field Director is the Rev. Vivian Peterson, D.D., of Cleveland.

The Union is concerned in a number of activities. It has a Committee on Publication which Mr. Edward N. Perkins, of New York, is Chairman, and a monthly paper, "The New Standard," is published and sent to members. The Rev. Darwin Kirby, Jr., of Chicago, has just assumed Chairmanship of its editorial staff. The work accomplished by the Committee on Priests Institutes, headed by the Rev. Father Joseph, O. S. F., is very encouraging. A goodly number of priests have attended the meetings held this year—one at Kent School, Connecticut, the other at Racine, Wisconsin.

The work of the Youth Committee is under the Chairmanship of the Rev. Bonnell Schaefer, O. H. C. This work among the youth is of great importance. The growth of the Servants of Christ the King continues at a most hopeful pace. One of the chief youth movements, the "Loyalty Forge" (Pa.) Conference, while independent of the Union,

ected by the Union's General Secretary, Rev. Father Land gets the active personal of Clergy, members of the a.

We have a Committee on Religious Education for the Young, Chairmanship of which has recently been taken by the Rev. Ward McK. Garlick, of Free-

N. J. A Committee on Altars, headed by Mr. George Varian of Baltimore, has brought together a large number of churches and missions in cor-

re prayer and interest.

The Chaplains' Committee, an offshoot of the War, has furnished eighty thousand or more dollars to Chaplains and Service men, and in addition, has distributed a number of others from the Order of the Holy Cross. The chairman is the Rev. Father Hen, O. S. F.

The Joint Committee of the Union and the Clerical Union for Maintenance and Defense of Catholic Principles, prepared an excellent and scholarly paper which had to do with discipline. It was widely distributed. The Joint Committee is now engaged on an important task.

Laymen

Most of the work is done by Clergy, but last June a new laymen's organization was formed which is affiliated with the Union, viz., the National Council of Churchmen. . . . In association of the laity organized to maintain, defend and propagate the historic doctrine, discipline and teaching of the Anglican Communion as held by the Episcopal Church and contained in the Book of Common Prayer." Rev. Clark G. Kuebler, President of Ripon College, is President and the Chairman of the Executive Committee is Mr. John Wesley of New York, who is also chairman of the Publicity Committee of the Union. There long been need of more ac-

tive participation by the laity, and this new Organization has made a good start. All of its officers and members of its Executive Committee are laymen and it has already enrolled a goodly number of men and women.

There are other Committees, and besides, the Union, which is a countrywide institution, acts as a sort of clearing house and is in contact with other Church organizations. Much of this work falls on the Executive Chairman, Dr. Taber, and on the General Secretary and Field Secretary.

As before stated, we are a small body and we greatly need the support and interest of more of our Church members, and I believe we are going to get it. One way to accomplish this is for our laymen to become better acquainted with those who differ with us, and to mingle with them. We should take an active part in Diocesan affairs including activities which may at times seem irk-

some. How can we expect others to become interested in our activities if we show no interest in theirs?

We must show charity, and above all, avoid anything that smacks of superiority. We dare not indulge in criticism which is purile. We must, in our hearts, look on all Episcopalians as brothers.

We need to be better known. Sometimes words mislead. Two winters ago I met an old friend on the street, and after greeting me, she said—"I hear that you have been elected to the American Church Union, and I must say I am very much surprised." "Why," said I. "Why!" said she. "Isn't that the Organization that is trying to make us unite with the Presbyterians?"

"The task of the American Church Union is, first and foremost, to bring the Episcopal Church as a whole to a realization of its inherent Catholicity."

Book Reviews

Priesthood in Action. By Wallace Edmonds Conkling. New York. Morehouse-Gorham Co. 196 pp. \$2.50.

The Bishop of Chicago has written a book which every priest will want to own. It could well be read through at least once a year and consulted many times in between. A wealth of practical details is given in a concise and orderly fashion, covering every aspect of the priestly life and work. The style is clear and vivid and the book, though well illustrated, is not cluttered up with pastoral reminiscences. It serves to bring back to mind the technical details which are so easy to forget (if, indeed, one ever learned them in the seminary) and about which one readily can become careless.

The value of the book does not lie only in the specific directions given. They are always related to the high ideal of the priesthood

which is set forth. This raises them from the level of humdrum routine and petty correctness and shows their true significance as the expression of the reverend care which should characterize one's ministry. Thus the book can form the basis of a self-examination of one's priestly ideals and the way those ideals are being expressed in practice. Bishop Conkling never loses sight of the forest for the trees. The book is not simply a collection of helpful hints for clergymen; it is what it calls itself, a description of "Priesthood in Action."

Bishop Conkling is well qualified to write it. He has had a long and successful pastorate as a priest and as a bishop takes a deep and personal concern in the work of the priests in his diocese. In addition, he has taught at a seminary. Some may be inclined to criticize the book on the grounds

that it presupposes a large and well-equipped parish. But the bishop is aware of this danger and repeatedly suggests adaptations to less favorable conditions. Before a priest reaches the comfortable conclusion that the ideals and practice set forth do not apply to him, he wants to make sure that he is not simply excusing his laziness which has caused him to fail to make full use of the possibilities available.

The book is divided into two parts, the first dealing with the administration of the Sacraments. The chapters on Penance and Holy Matrimony are especially fine. The second part covers pastoral care and parish administration. The concluding list of sermon suggestions for the Church Year should prove helpful for many.

—B. S.

John Henry Newman: An expository and critical study of his mind, thought, and art. By Charles Frederick Harrold. N. Y., Longmans, Green and Co., Inc. Pp. xv-472. \$3.50.

Not just another biography, but a welcome analysis and exposition of the ideas and methods of thought of the "enigmatic Newman."

Dr. Harrold's ripe scholarship and sympathetic appreciation clarifies in a readable fashion what could have been in less capable hands a dry analysis.

The very fact, oft-repeated, that Newman needed the stimulus of an occasion or controversy to provoke him to vital action partly explains the apparent contradictions of his mind and character. The author never doubts Newman's integrity. "The key to the problem of Newman's integrity is his complexity. It is this which causes Sarolea and R. H. Coats to give up the 'mystery of Newman' in despair. At first we may think that Newman's is a simple mind, so candid it is, so naïve and ingenuous in some of its moods.

But we soon find ourselves wholly lost in the labyrinthine mazes of his complex personality. Here is an ascetic who is also an artist and a literary epicure; a mystic with the corrosive intellect of a skeptic; a solitary who has troops of friends and followers; a great religious leader and controversialist, yet a dreamer, an idealist, childlike in his simple faith; a scorner of the world, yet shrewdly conversant with all its ways, and deft in using it as a tool to suit his purposes; a man who is timid and aggressive, deeply sincere and yet possessed of a subtlety which the greatest casuist might have envied, intellectually hard, cold, glittering and analytical one moment, and meltingly sweet, rapturously adoring, womanlike in tenderness the next moment. We shall probably never be able to resolve all the paradoxes in Newman's character and mind. But there are no valid grounds for questioning his sincerity and integrity." (Pages 372-373)

To this study, the author, who is a Churchman, brings a keen and brilliant mind to bear with admirable objectivity and fairness of critical evaluation.

Ninety-five pages of notes, references, bibliography and index add to the value and excellency of this attractive study.

—F. W. G. P.

The Heart of Man. By Gerald Vann, O.P. Longmans, Green & Co. 1945. 182 pp. \$2.00.

Father Vann is one of those rare Catholic writers for whose next book we are always waiting. As priest, religious, schoolmaster, and experienced retreat conductor, he knows well the pulse of today. "The Heart of Man" is just the article needed for much of the "high blood pressure" (of a mental and emotional sort) which seems to attack so many who think Catholicism is either all escapist cult or an out-moded philosophy.

We are not surprised Christian morality is rejected and wide today. It is unreasonable outside the context of Christian doctrine and Christian ship. And Father Vann sets self the noble task of explo the "Love-Life" in its God and manward aspects w reaches its fruition in our whence alone comes that which makes "Love" possible not just another grasping things.

Here is much fine teachin the Sacraments, the life of er, worship—and written i most disarming idiom. Christian morality makes sens cause it is seen as the expres of a Member of Christ, a true duct corollary of all that the ital life must mean. Here m fullness of life is seen as it rea its crown of creativeness w caught up in the redemptive c tivity of One who so cared Life and dreamed about it He died to make that dream c true.

Any book of Fr. Vann's "must" for us, and if you h been tempted to use your relig as a force of extricationism f Reality, this book will send directly to our Lord and you want to give thanks that one His disciples today has brou you back to Him, the Way wh Truth and Life.

—A. F. C.

G. I. Parson. By Francis W. Morehouse-Gorham, New York, 117 pp. \$1.50.

This is an Army chaplain's count of his experiences, wh included the Aleutians Kwajalein. Though we may gret some of his methods, we still enjoy this vivid picture an earnest, hard-working pas facing difficulty and dan gladly, and giving himself to men without stint.

nan's Religion. By Kenneth Macenzie. New York. Morehouse-Gor-
Co. 85 pp. 80 cents.

This is a simple and practical explanation of the Creed and the Scotch Catechism by the former Bishop of Brechin, who is well-known for his solid books on the Church. As a little handbook of instruction it ranks high, and would prove equally useful for individuals or confirmation classes. The good bishop has packed a lot of sound teaching and pastoral wisdom into his few pages, which deserve to be read.

—J. R. R.

In the Stars. By James J. Donohue. New York. The Macmillan Company. 56 pp. \$1.50.

This is a poetic interpretation of the Divine Office for the First Sunday in Advent, using the language of Genesis relevant to the creation, the Fall, and the prophecies of Redemption. In form the liturgical order from Matins through Compline is closely followed, but what gives the book its striking character is the way in which the author has taken the Biblical material as his foundation and breathed through it a sense of poetic insight and expression peculiarly his own. The book is a work of real excellence, and should make a strong appeal both to lovers of good poetry and those interested in matters spiritual.

The work does not seem to belong to any particular school of thought, but to say that it is suggestive of portions of the work of Paul Claudel or T. S. Eliot may give some idea of the author's style and poetic style.

—J. R. R.

Records

One month ago we missed an excellent album and we now hasten to bring it to the attention of readers of this column in our highest commendation. An excellent recording of the

Concerto in E for Violin and Orchestra, by J. S. Bach, and performed by Adolf Busch, violinist, and the Busch Chamber Players (Columbia Set M-MM-530, three 12-inch records, \$3.50). Bach composed a number of concertos for violin. Three survive in their original form—the solo concertos in A minor, and E major, and the double concerto in D minor. Transcriptions for clavier and orchestra exist of other concertos known to have been written originally for the violin. The presumption is that the lost concertos were among the manuscripts that passed at Bach's death to his talented and undisciplined son, Wilhelm Friedemann. In the latter years of his life, Wilhelm Friedemann's circumstances were often extremely precarious and he resorted to the piecemeal sale of his father's manuscripts. In this way, no doubt, a great treasure was dispersed and lost.

Bach composed his violin concertos during his term of employment with Prince Leopold of Anhalt-Cöthen (1717-1723). The *E Major Concerto* now recorded, is magnificently played by Adolf Busch and the Busch Chamber Players. The sixth side in this set is occupied by Mr. Busch's arrangement of a charming Adagio (from the *Sonata in F*) by Corelli.

Columbia has just released the second volume in its series of *Songs from Die Winterreise* by Schubert and sung by the soprano Lotte Lehmann (Set M-587; three 10-inch discs; \$2.75). Among Schubert's greatest contributions to music was his development of the song cycle. His two best-known works in this form were *Die Scöne Müllerin* (*The Maid of the Mill*) and *Die Winterreise* (*The Winter Journey*). Both cycles were set to poems by the German lyric poet, Wilhelm Müller. The *Winterreise* cycle is composed of twenty-four songs which reflect the

thoughts of a young poet, spurned by the woman he loves, who wanders aimlessly through the countryside, vainly seeking solace and rest. The first twelve songs were composed by Schubert in February, 1827, and it is said they were dashed off in a single morning. The remaining songs were completed in October of the same year. Lotte Lehmann, who has sung these songs so magnificently in concerts these many years, has already recorded an album of seven of these songs (Columbia M-466). She now adds six more—*Gefror'ne Tränen* (*Frozen Tears*), *Erstarrung* (*Numbness*), *Irrlicht* (*Will-o'-the-Wisp*), *Ein-samkeit* (*Loneliness*), *Der Greise Kopf* (*The Gray Head*), and *Der Leiermann* (*The Organ Grinder*). Paul Ulanowsky provides the piano accompaniment for Mme. Lehmann in this delightful recorded song recital.

A splendid album of great chamber music may be had in the brilliant recording of Mozart's *Quintet in C Major* (K. 515) by the Budapest String Quartet with Milton Katims, viola (Columbia MM-586; four 12-inch discs; \$4.50). This quintet is fairly serious Mozart with spots of brightness to relieve its seriousness. The work is superbly played by the Budapest String Quartet and Mr. Katims.

A single disc from Columbia offers the celebrated soprano, Lily Pons, in the brilliant aria L'Amero Saro Costante from Mozart's little known opera *il Re Pastore* (*The Shepherd King*). (Columbia 71696-D; 12-inch record; \$1.00). Mozart wrote *The Shepherd King* when he was but nineteen years old. The present aria is the only portion of the opera that is heard today. Miss Pons is accompanied by Bruno Walter conducting the Columbia Opera Orchestra with Mishel Piastro playing the violin obbligato.

—*The Listener*

Community Notes

FATHER Harrison spoke on January 23rd at St. Peter's Church, Westchester, N. Y., on the Liberian Mission.

Father Tiedemann conducted a School of Prayer at the Church of the Epiphany and another at Christ Church, Seattle, Wash. He preached at Trinity Church and at St. Mark's Church in the same city and gave a conference for the young people of the Diocese.

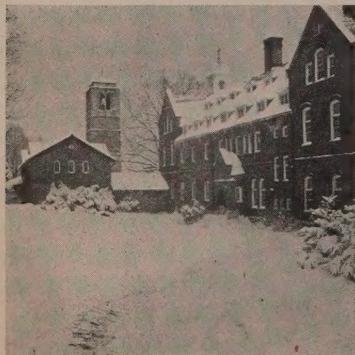
Father Baldwin has been released from the Army and is stationed at West Park, where he is Guestmaster.

Father Parker conducted a Mission at the Church of Our Saviour, Atlanta, Ga., January 6-13.

Father Spencer closed the Retreat for the Sisters of the Church, Toronto, Canada, on January 4th. On the 20th he preached at Grace Church (Van Vorst) Jersey City, N. J., and in the evening addressed the young people at Trinity Church, Bristol, Conn. He visited St. Mary's-in-the-Field, Valhalla, N. Y., on the 22nd.

February Appointments

Father Parker will give two Retreats, one for men and one for women at St. James' Church, Cleveland, Ohio, February 15-17.



On the 21-22, he will conduct a Parish Retreat at St. Paul's Church, Dayton, Ohio. He will address the Woman's Auxiliary of St. David's Church, Baltimore, Md., on the 24th.

Father Spencer will visit St. Paul's School, Concord, N. H., February 7-9, where he will speak to the Fourth Form Sacred Studies Classes on the Religious Life. On February 24th he will open a Mission at St. Francis' Student House at the University of Wisconsin, Madison, Wis.

Special Notice

A twenty-page, copiously illustrated booklet about the Religious life is just off the press. It may be obtained for five cents a copy (and postage) from "Committee of Religious Superiors, Box 8, Mount Sinai, Long Island, New York."

The title is *Where Are You Going?*; the purpose being to interest young people in the possibility of a vocation. It should appear, we feel, on every parish tract table.

Originally, it was planned to produce the pamphlet exclusively for men in the armed forces. The atom bomb disrupted this scheme by leading to the wholesale return of young men to civilian life before the pamphlet could be prepared and printed. Perhaps it is just as well that the material has been readjusted so that it will be equally useful in and out of the army. Moreover, though it is primarily directed to men, there is reference to women's communities and a few of the pictures are of nuns.

A propos of the pictures, the committee invited all the communities to contribute photographs. Only certain number did so, however, and of these a still smaller group were able to supply

pictures which would reproduce well and which were appropriate also, for the particular object in mind. It was decided, therefore, to select the best photographs regardless of the fact that they represent only a few of our order. They are typical of the life activities of all and are printed without distinguishing names or titles. The object of the pamphlet is to interest people in the religious life in general, referring them for particulars to the book *Religious Communities in Episcopal Church and in Anglican Church in Canada*, which was brought out a year ago in connection with the Centennial and which still is obtainable from the Holy Cross Press for a dollar.

It was possible to produce an attractive a booklet as *Where Are You Going?*, with its good type, abundant illustrations in the best paper available, for such a small a price as five cents, because fifty thousand copies have been printed.

Please obviate confusion by specifying at which place it is obtainable. For the new booklet *Where Are You Going?* write to "Committee of Religious Superiors, Box 8, Mount Sinai, Long Island, New York." For the book *Religious Communities in Canada* write to "The Holy Cross Press, West Park, New York."

NOTICE

An index of the Holy Cross Magazine for the year 1945 has been prepared. We shall be glad to supply a copy free to any of our subscribers who wish one. Please notify the Holy Cross Press, West Park, N. Y., promptly if you wish one sent to you. There are a few copies of the 1944 index left, if anyone wishes a copy of that.